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THE EDWIN C. DINWIDDIE
COLLECTION OF BOOKS ON
TEMPERANCE AND ALLIED SUBJECTS
(PRESENTED BY MRS. DINWIDDIE)

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Buckfords Book

December 1 1850

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THE
BIBLE PRAYER BOOK,
OR PRAYERS
SELECTED PRINCIPALLY FROM
THE BIBLE,
FOR THE BENEFIT OF
YOUNG CHRISTIANS.



BY B. F. ELLS.



Why sleep ye, rise and PRAY, lest ye enter into temptation. Luke, XXII. 46.



DAYTON.

PUBLISHED BY B. F. ELLS, AND E. M. STRONG, AND
SOLD BY E. M. STRONG, DAYTON, OHIO.

1835.

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GIFT
MRS. Edwin C. Dawidson
Aug. 6. 1935

PREFACE.

As the public is not overstocked with prayer books, an apology will hardly be required, for this little compilation. But, as there are some, who, though they pray orally, have a very great antipathy to written prayers, it may be deemed necessary to offer some apology for the use of such a work; but in the first place, we will endeavour to determine what is meant by prayer; and this can be done no better, than in the language of the pious Montgomery.

PRAY'R is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in the breast.

Pray'r is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Pray'r is the simplest form of speech,
That infant lips can try;
Pray'r the sublimest strains that reach
The majesty on high.

Pray'r is the christian's vital breath,
The christian's native air,
His watchword at the gate of death—
He enters heav'n with pray'r.

Pray'r is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say,—“Behold he Prays.”

PREFACE.

“Lord, teach us to pray, as did John his disciples:”—said the enquiring Apostles to the blessed Saviour.

What prompted this desire in the hearts of the Disciples? They felt the great necessity and importance of prayer; but they were young converts, and their inexperienced tongues, could not give utterance to what their hearts felt. And the Saviour knowing this, did not hesitate to give them a *form* of prayer.

Those Prayers, that I have found to be the most greatful and congenial to the hearts of Christians, are such, as are principally clothed in the language of scripture; and, as we have presented this little Book to the Christian public, as a manual to guide the tongue, in giving utterance to the feelings of the heart, we have brought forth the prayers, of the Saints of *old*, as suitable moddles.

Dayton, November 1, 1835.

THE
LORDS PRAYER.

Our Father, who art in Heaven, hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in Heaven; give us, this day, our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever. Amen.



It is our duty to pray for one another.



THE SAVIOUR'S PRAYER

FOR HIS DISCIPLES.

Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast

given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

And now, O Father, glorify thou me with thine ownself, with the glory, which I had with thee before the world was. I have manifested thy name unto the men, whom thou gavest me out of the world: thine they ware, and thou givest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou givest me; and they have received them, and have known surely, that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now, I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world. I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes, I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou givest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made

perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me, may be in them and I in them.



Let us learn humility in prayer from—

THE SAVIOUR'S PRAYER

IN THE GARDEN OF GETHSEMANE.

Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

The Saviour fell on the ground, when he offered this prayer.

It is profitable to make long Prayers on some occasions, but in general it is not. A Prayer is the expression of a want. When we have a particular want, let us pray for that at a particular time, and leave other wants, for other times of prayer. Let us imitate the saints of old.



· MOSES' PRAYER
FOR THE PRESENCE OF THE LORD.

O LORD, let my Lord, I pray thee, go among us, (for it is a stiff necked people,) and pardon our iniquity and our sin, and take us for thine inheritance.



MOSES' PRAYER
TO ENTER THE LAND OF PROMISE.

O LORD God, thou hast begun to shew thy ser-

vant thy greatness, and thy mighty hand: for what god *is there* in heaven or in earth that can do according to thy works, and according to thy might? I pray thee let me go over and see the good land, that *is* beyond Jordan, that goodly mountain, and Lebanon.



ENCOURAGEMENT TO PRAY.

THE PRAYER OF THE DYING THIEF.

Jesus, Lord, remember me when thou comest into thy kingdom.

THE PROMISE OF THE SAVIOUR.

Verily I say unto thee,—To-day shalt thou be with me in Paradise.



TO CHRISTIAN MOTHERS.

Christian mothers have great encouragement to give their children to the Lord. Hannah of old was without offspring, but she *prayed* to the Lord, for a Son. He heard, and answered her *prayer*. And when Samuel, the child of prayer, was weaned, his mother took him to the house of the Lord, and lent him to the Lord.

And what did the Lord do with him? Did he cast him off? No! He made a great Prophet of him.

O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

When Peter was imprisoned by Herod, the Church prayed for him, and God sent his Angel, and took him out of prison and delivered him to those, who prayed for him.



It is my humble opinion, whatever others may think on the subject, that in every prayer we should have a special object in view for which we plead; I find this to be the case generally, with the Saints of old. Our wants are many, and great; but some one is generally more prominent, than any other: such a one demands a more earnest supplication. I have known very good men go up to the house of the Lord, to pray especially for the prosperity of Zion; but when they would come before God in prayer, they would pray for every thing else but this. When Elijah prayed on Mount Carmel for rain, we apprehend that he prayed for nothing else; and his faithful importunity brought the blessing; from which, we should take encouragement, "to pray, and never faint." He prayed seven times for the one object, before he received the blessing; and I believe he would have prayed *seventy times seven* before his

faith would have failed, if he had not received the blessing sooner. There is one thing certain; if we have not a distinct object in view, we have nothing to prompt us to pray. The want of a particular object in prayer, argues the want of a proper spirit to pray; for how can they pray, who feel not their *wants*, and without this feeling, the spirit will be wanting. I do not however, wish to be understood, as saying, that we should in all cases, pray but for one thing at a time, or have but one subject, for one prayer; but in general, this should be the case, especially in *private devotion*. So says the example of the Saviour, the Prophets, and Apostles.



SOLOMON'S PRAYER

AT THE DEDICATION OF THE TEMPLE.

O LORD,—

God of Israel, *there is* no god like thee in heaven, nor in earth; which keepeth covenant, and *shewest* mercy unto thy servants that walk before thee with all their hearts. Thou who hast kept with thy servant David, my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it*, with thine hand, as *it is* this day. Now therefore, O Lord God of Israel, keep with thy servant David my father,

that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. (But will God in very deed dwell with men on earth! Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have builded?) Have respect, therefore, to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth towards this place. Hearken, therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place; hear thou from thy dwelling place, *even* from heaven; and, when thou hearest, forgive.

If a man sin against his neighbour, and an oath be laid upon him to make him swear, and

the oath came before thine altar in this house. Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness. And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray and make supplication before thee in this house: Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin when thou dost afflict them. Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be death in the land, if there be pestilence, if there be blasting, or mildew, locusts,

or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness, *there be*. Then what prayer, or what supplication soever, shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house. Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;) that they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great names sake and thy mighty hand and thy stretched out arm; if they come and pray in this house. Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel; and may know that this house, which I have built, is called by thy name.

If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built, for thy name. Then hear thou from the heavens their prayer and their supplication, and maintain their cause. If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near. Yet, *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly. If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward the land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name. Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. Now my God, let, I beseech thee

thine eyes be open, and *let* thine ears be attent unto the prayer *that is made* in this place. Now therefore, arise, O LORD God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O LORD God, be cloathed with salvation, and let thy saints rejoice in goodness, O LORD God, turn not away the face of thine anointed ; remember the mercies of David thy servant.



DAVID'S PRAYER

FOR HIS FAMILY.

Who *am* I, O Lord God? and what *is* my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the manner of man, O Lord God? And what can David say more unto thee? for thou Lord God knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things to make thy servant know *them*. Wherefore thou art great, O Lord God: for *there* is none like thee, neither *is there any* good besides thee, according to all that we have heard

with our ears. And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nation and their gods? For thou hast confirmed to thyself, thy people Israel *to be* a people unto thee forever: and thou, LORD, art become their God. And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The LORD of hoasts *is* the God over Israel and let the house of thy servant David be established before thee. For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house; therefore hath thy servant found in his heart, to pray this prayer unto thee. And now, O Lord God, thou *art* that God, and thy words be true, and thou hast promised this goodness unto thy servant. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*, and with thy blessing let the house of thy servant be blessed for ever.

PETER'S PRAYER

FOR MINISTERS.

Lord, thou *art* God, who hast made heaven, and earth, and the sea, and all that in them is; who, by the mouth of thy servant David hast said. Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word. By stretching forth thy hand to heal; and that signs and wonders may be done in the name of the holy child Jesus.

Read what is done in heaven, with the prayers of the Saints. The prayers of Saints, are Sacrafices upon God's most Holy Alter.

(Rev. VIII. 3, 4.)

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.



HEZEKIAH'S PRAYER

FOR THE SAFETY OF THE NATION.

O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Lord, bow down thine ear: and hear: open, Lord, thine eyes, and see; and hear the words of Sennacherib, who hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they ware no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

JEHOSHAPHAT'S PRAYER

FOR ISRAEL.

O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? And they dwelt therein, and have built thee a sanctuary therein, for thy name, saying,—If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help. And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not. Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee.

EZRA'S PRAYER

FOR THE FORGIVENESS OF THE SINS OF THE

PEOPLE.

And at the evening sacrifice, I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said,—

O my God! I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space, grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bond-

men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, which thou hast commanded by thy servants, the prophets, saying,—The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to the other with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever; that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou, our God, hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break thy commandments, and join in affinity with the people of these abominations, wouldest not thou be angry with us till

thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day; behold, we are before thee in our trespasses; for we cannot stand before thee because of this.



JOB'S PRAYER



IN AFFLICTION.

Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps; dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity. And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: thou wastest away the things which grow out of

the dust of the earth; and thou destroyest the hope of man. Thou prevailest forever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them. But his flesh upon him shall have pain, and his soul within him shall mourn.

DAVID'S PRAYER

IN THE MORNING.

Give ear to my words, O LORD; consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple. Lead me, O LORD, in

thy righteousness, because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre, they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels: cast them out in the multitude of their transgressions: for they have rebelled against thee. But let those that put their trust in thee, rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.



AGUR'S PRAYER.

O Lord, two things have I required of thee: deny them not before I die. Remove far from me vanity and lyes; give me neither poverty nor riches; feed me with food convenient for me. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.

NEHEMIAH'S PRAYER

FOR ISRAEL, WHEN HE HEARD OF THE DISTRESS
OF JERUSALEM.

me to pass when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said,

I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments; let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel which we have sinned against thee; both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word

that thou commandedst thy servant Moses, saying,—If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set me there. Now, these are thy servants, O Lord, thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.



THE ANGEL'S PRAYER

FOR JERUSALEM.

(Zechariah, I. 12.)

O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years.

ISAIAH'S PRAYER

FOR ISRAEL.

Look down from heaven, and behold
the habitation of thy holiness and of thy
glory: where is thy zeal and thy strength, the
sounding of thy bowels, and of thy mercies to-
ward me? are they restrained? Doubtless thou
art our Father, though Abraham be ignorant of
us, and Israel acknowledge us not: thou, O
Lord, art our Father, our Redeemer; thy name
from everlasting.

O Lord, why hast thou made us to err from
thy ways, and hardened our heart from thy
fear? Return for thy servants sake, the tribes
of thine inheritance. The people of thy holi-
ness have possessed it but a little while: our
adversaries have trodden down thy sanctuary.
We are thine: thou never barest rule over
them; they were not called by thy name.

Oh that thou wouldest rend the heavens,

that thou wouldest come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil: to make thy name known to thine adversaries, that the nations may tremble at thy presence? When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, what he hath prepared for them that waiteth for him. Thou meetest him that rejoiceth, and worketh righteousness; those that remember thee in thy ways: behold thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses is as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O Lord, thou art our Father: we are the clay, and thou our Potter; and we all are the work of thy hand.

Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilder-

ness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?



JEREMIAH'S PRAYER

FOR ZION.

O Lord, hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? Therefore we will wait upon thee; for thou hast made all these things.

JEREMIAH'S PRAYER

FOR HIMSELF.

O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone, because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

JEREMIAH'S PRAYER,

OR COMPLAINT.

Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee: thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them. The Great, the Mighty God, the Lord of hosts, is his name; great in counsel,

and mighty in work: (for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:) which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day, and hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey, and they came in and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandest them to do; therefore thou hast caused all this evil to come upon them. Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it; because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold thou seest it. And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

JEREMIAH'S PRAYER

FOR THE DELIVERANCE OF ZION.

Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labor, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like an oven, because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah. Princes are hanged up by their hand: the faces of elders were not honored. They took the young men to grind, and the children fell under the wood. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased; our dance is turned

into mourning. The crown is fallen from our head: wo unto us that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate: the foxes walk upon it. Thou, O Lord, remainest forever; thy throne from generation to generation. Wherefore dost thou forget us forever, and forsake us so long time? Turn thou us unto thee, O Lord and we shall be turned: renew our days of old. But thou hast utterly rejected us; thou art very wroth against us.



DANIEL'S PRAYER

FOR THE RESTORATION OF JERUSALEM.

And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; neither have we hearkened unto thy servants the prophets, which spake in thy name to our

kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee; but unto us confusion of face, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel; that are near, and that are far off, through all countries wither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belongeth mercies and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured out upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done

as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil has come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day: we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not

present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.



HABAKKUK'S PRAYER.

O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

God came from Teman, and the holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction; and

the curtains of the land of Midian did tremble. Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee, and they trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundest the head out of the house of the wicked, by discovering the foundation unto the neck. Selah. Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly. Thou didst walk through the sea with thine horses, through the heap of great waters.

When I heard, my body trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people he will invade them with his troops.



EXTRACTS FROM JAY'S PRAYERS.



SUNDAY MORNING.

O Thou King eternal, and immortal, invisible, dwelling in the light which no man can approach unto, and whom no man hath seen, or can see. Thou art incomprehensible, and the highest archangel cannot find Thee out unto perfection. Yet Thou hast been pleased to reveal thyself; and by means of thy word, we behold Thee in every character and relation that can suit our necessities, or encourage our hope. Thy throne is in the heavens, and thy kingdom ruleth over all; and all nations before Thee are as nothing; yet thou condescendest to regard the things that are done in the earth; and despisest not the prayer even of the desti-

tute. Thou art exalted above all blessing and praise: our goodness extendeth not to Thee,—but, unless thine be extended to us, we are undone forever. Without Thee we can do nothing; we are nothing. In Thee we live, and move, and have our being. The way of man is not in himself; it is not in man that walketh to direct his steps. We are universally indigent and dependent; but as Thou art able, so thou art willing, to take the charge of us; and here we are, the living to praise Thee; and to acknowledge, that goodness and mercy have followed us all the days of our lives.

We bless Thee, that Thou hast regarded our souls, as well as our bodies; and no less provided for our future interests, than our present. When there was no eye to pity us, Thou didst remember us in our low estate; and when there was no arm to rescue, Thou wast pleased to lay help upon one that is mighty; and thou hast sent thine own Son into the world, not to condemn the world, but that the world through Him might be saved. To him may we turn our believing regards, and find in Him the wisdom, righteousness, sanctification, and redemption, which, as perishing sinners, we need. In

all our approaches to Thee, may we have boldness, and access, with confidence, by the faith of Him. May we know that He has borne our grief, and carried our sorrow; and be able to rejoice in him as our sacrifice, our sympathising friend, our almighty helper, and our lovely example. May we drink into his spirit. May we transcribe the excellencies of his character into our own. May we place our feet in the very prints of his steps; and follow Him in the regeneration, till we shall be perfectly like Him, and see Him as He is.

We desire to acknowledge Thee in the dispensations of thy providence; and to own thy agency in all the events that befall us, whether pleasing or painful. Thou hast a right to govern us; and Thou knowest what will best advance our welfare. May we commit our way unto the Lord, and be able to say at thy footstool, in unfeigned submission, Here I am, let Him do what seemeth Him good. If darkness veils thy dealings with us, may we trust and not be afraid; believing, that what we know not now, we shall know hereafter; and that the developement of thy conduct will issue in perfect satisfaction and praise.

We bless Thee for the institutions of religion, in the use of which, Thou hast promised to draw near to those that draw near to Thee. We rejoice in another of the days of the Son of man; may we call off our minds from the cares of the world, and attend upon the Lord without distraction. Quicken and elevate our souls, that rising above the formality of devotion, we may come even to thy seat, and enjoy a little of the blessedness of those that have entered thy temple above, and are singing the song of Moses and the Lamb. We are going to assemble in the house of prayer—pour upon us the spirit of grace and of supplication; and rank us in the number of those who hunger and thirst after righteousness. We are going to the house of praise—awaken in us every grateful and cheerful emotion, and may we speak to ourselves in psalms, and hymns, and spiritual songs, singing and making melody in our hearts unto the Lord. We are repairing to the house of instruction—enable us to receive the kingdom of God as a little child. Teach us of thy ways. Lead us into all truth. And let us be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

For this purpose, let thy presence go with us; and let thy word come to us; not in word only, but in power, and in the Holy Ghost, and in much assurance. Bless all the churches of the faithful; and the ministers of the everlasting gospel, of every name, and of every nation. Clothe the priests with salvation; and let thy saints shout aloud for joy. May our country prosper in all her lawful interests both domestic and foreign. Bless the chief magistrate of our nation, and all that are in authority; may they rule in thy fear, and be guided by thy counsel; and may the people lead quiet and peaceable lives in all godliness and honesty. Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us; establish Thou the work of our hand upon us, yea, the work of our hand, establish Thou it. And to thy Holy name, Father, Son, and Holy Spirit, be present, and everlasting praises. Amen.

SUNDAY EVENING.

When we consider the heavens the work of thy fingers, and the moon and the stars which Thou hast ordained, Lord, what is man, that Thou art mindful of him, or the son of man that Thou visitest him. In thy sight the heavens are not clean; and Thou chargest thine angels with folly—With what truth therefore may we, and with what humiliation ought we, to exclaim, behold we are vile!

And yet, we believe—help Thou our unbelief, that Thou waitest to be gracious unto us; and art exalted to have mercy upon us. And Christ also has once suffered for sins, the just for the unjust, that he might bring us unto God. Through his obedience unto death, even the death of the cross, it is honourable in Thee, to save all that come unto Thee by Him and Thou art faithful and just, as well as gracious and merciful, in forgiving us our sins, and in cleansing us from all unrighteousness.

We bless thy holy name, for a foundation on which the guilty, the depraved, and the helpless, can build, a hope that maketh not ashamed; for a refuge from the curse of a broken law; for a fountain opened for sin and uncleanness; and for a fulness, from which we can receive, and grace for grace. We want to appropriate and realize all the representations given of the Saviour in thy word; and to find

it to be, in our own experience, what thy people have found him to be, in all ages of the world. May our persons and our services be accepted in the beloved. May we be justified freely by thy grace, through the redemption that is in Christ Jesus. May we be saved by the washing of regeneration, and the renewing of the Holy Ghost. We are weary and heavy laden, give us rest. We are depraved in all our powers—work in us to will and to do of thy good pleasure. We are ignorant—fill us with the knowledge of thy will, in all wisdom and spiritual understanding, that we may approve things that are excellent, and be sincere and without offence, till the day of Christ.

Many eyes are upon us—lead us in a plain path because of our enemies. Many watch for our halting; but may we put to silence the ignorance of foolish men, and constrain them by our good works, which they behold, to glorify God, in the day of visitation.

Some did run well, but are hindered: they began in the spirit, but are now walking in the flesh. We tremble for them—and we tremble for ourselves: we pray for them, and we pray for ourselves. Recover and restore them, and keep us, by thy power, through faith unto salvation. May we never draw back; never turn aside to the right hand or to the left; never stand still; never look back; never seem to come short through unbelief, but be always

abounding in the work of the Lord,—and so much the more as we see the day approaching.

Though we are ignorant of the future, and know not what a day may bring forth, keep us from being of a doubtful mind. May we be careful for nothing. May we go on our way rejoicing, persuaded that all thy dispensations are designed and adapted to prove, that Thou carest for us.

We can, even now, see much of thy wisdom, righteousness, and kindness, in events, that once perplexed us, and alarmed; and what we know not now, we shall know hereafter. Soon the mystery of providence will be completed and explained. Soon shall we have passed these dark and mournful regions; and then our sun shall no more go down, nor our moon withdraw herself; for God shall be our everlasting light, and the days of our mourning shall be ended.

And till we arrive in heaven, our home, may we gratefully avail ourselves of all the advantages afforded us in our journey. We bless thee for wilderness privileges; for the manna; the streams of the smitten rock; the fiery cloudy pillar; the tabernacle and the ark. We bless Thee for the sabbath, the sanctuary, and the ministry of the word. We bless Thee for the opportunities we have, this day, enjoyed

in waiting upon thee. Many who love thy salvation, have passed the sacred hours, in solitude. Many have had no means of grace to invite their attendance. And many who have been assembled together, have not heard the gospel of the grace of God in truth. O, let not our privileges increase our guilt, and aggravate our condemnation, so that it shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for us. Let not the truths we have been hearing, visit us only as weekly guests; but may they be residents in our hearts. May the word of Christ dwell in us richly, in all wisdom. And though the exercises in which we have been engaged are transient, may the effects produced by them be deep and durable; may the sabbath pervade the week, and the spirit of devotion actuate us in the absence of its forms: whether we eat, or drink, or whatever we do, may we do all to the glory of God.

Bless, Obless the rising generation, the sources of future families and communities. When the clods of the valley shall be sweet about us, may they be found a seed to serve thee. Many of them have had the advantage of religious education; they have seen pious examples; they early kneeled at the domestic altar; from infancy they knew the holy Scriptures, and have often been alarmed, often melted under the word preached; and frequently have they been ready to subscribe with their own hand,

and surname themselves by the name of Israel. O let not these promising appearances and beginnings be destroyed. O, let not the wild beast out of the wood, carry off the lambs of the flock; but may the Shepherd of Israel gather them with his arm, and carry them in his bosom.

Regard all thy professing churches. Bless them with soundness of doctrine; purity and liberality of discipline; and sanctity and amiability of character, in their members: and the Lord add to his people, how many soever they be, an hundred fold. Yea, let a little one become a thousand, and a small one a strong nation; and all the families of the earth be blessed in Him—who is all our salvation, and all our desire—to whom be glory and dominion, for ever and ever. *Amen.*



MONDAY MORNING.

O Thou King eternal, immortal, and invisible—we would adore Thee, and take shame to ourselves: and though allowed to approach thy divine majesty, we would never forget the sentiments of humiliation and contrition, which become such creatures as we are. Father! we have sinned against heaven and in thy sight, and are not worthy to be called thy children:

we are not worthy of the least of all thy mercies. Yea, we have merited thy displeasure; and thy righteousness would be completely acquitted in our destruction.

O, for hearts of flesh! Lord, produce in us that sensibility of soul, which will lead us to feel our vileness, to deplore our guilt, and to cast ourselves at thy feet, abhorring ourselves, and repenting in dust and ashes. And impart to us that faith, which will enable us to hope in thy word, and derive strong consolation from the invitations and promises of the gospel. We are come to implore the greatest blessings the God of love can give; but our application is not presumption: we are come to call thee, Abba Father, to enter thy house, to sit down at thy table, to lean on thy arm, to walk with God; but we are not come unbidden or uncalled: Thou hast called us by thy grace; and it is thy commandment that we should believe on the name of thy Son, Jesus Christ. Lord, we assent, we submit, we depend, we apply. Since He came into the world to save sinners, we take him as our Saviour; and glory in him, as made of thee, to us wisdom and righteousness, sanctification and redemption.

And, O, may our minds be fixed and filled with admiring thoughts of his person and offices; may our hearts be inflamed with a sense of his boundless compassion and love. By the

new and living way which he has not only revealed, but consecrated for us, may we come to thee, and enjoy all the advantages of a state of reconciliation and friendship with God. May the most open and familiar intercourse be maintained, between thee and our souls. To thee may we commit our way and our works; and in every thing by prayer and supplication make known our requests unto God; and be thou always near, to guide us and to defend; to relieve us in trouble, and to help us in duty. And may we walk humbly with our God; wondering at the condescension that deigns to regard our mean affairs; the patience that bears with our manners; and the kindness that employs so many means to advance our everlasting welfare.

We grieve to think, that a world so full of thy bounty, should be so empty of thy praise. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Bless the Lord, all his works, in all places of his dominion; bless the Lord, O my soul.

Again thy visitation hath preserved our spirits. Through the dark and silent watches of the night, thou hast suffered no evil to befall us, nor any plague to come nigh our dwelling. And we are not only the living to praise thee, this morning, but the distinguished, and the in-

dulged. Many who have seen the light of the day, as well as ourselves, are encompassed with want, and pain, and wretchedness; but we have all things richly to enjoy.

Thou takest pleasure in the prosperity of thy servants; may we always take pleasure in the advancement of thy glory. Thou art never weary in doing us good; may we never grow weary in well doing. Thy mercies are new every morning; every morning, by thy mercies, may we present our bodies a living sacrifice, holy, and acceptable, which is our reasonable service.

And to the God of our salvation, the Father, the Son, and the Holy Spirit, be ascribed, the kingdom, the power, and the glory, for ever and ever. *Amen.*



MONDAY EVENING.

O 'Thou, in whose presence angels bow, and arch-angels veil their faces, enable us to serve thee, with reverence and godly fear. O Thou who art a Spirit, and requirest truth in the inward parts, help us to worship thee in spirit and in truth. O righteous Father, we would not come to thee harboring the love of any sin in our bosoms: for thou hast assured us, that if we regard iniquity in our hearts, thou wilt

not hear us. We must address thee as sinners; but we acknowledge our transgression, and our sin is ever before us; we desire to have nothing more to do with idols; we hate every false way, and long to be Israelites indeed, in whom is no guile.

Nor would we, O God, appear in thy presence, indulging a worldly temper, and seeking after an abundance of those things, that afford no satisfaction in the possession, and perish in the using. After all these things do the Gentiles seek, and our heavenly Father knoweth what things we have need of, before we ask him; and will administer them as our wants and welfare may require. We are hastening towards an hour, which will show us the vanity of all earthly pursuits and possessions. When a few more suns have rolled over us, it will be a matter of indifference, whether we have been rich or poor; successful in our enterprises, or disappointed; admired of our fellow creatures, or despised; but it will be of eternal moment to us, that we have mourned for sin; that we have hungered and thirsted after righteousness; that we have loved the Lord Jesus Christ in sincerity, and gloried in his cross.

May these objects, therefore, however despised of men, engross our chief solicitude. May we labor for that meat, which endureth

unto everlasting life; may we lay up treasure in heaven; may we seek the honor that cometh from God only. O, remember us with the favor thou bearest unto thy people, and visit us with thy salvation. Deliver us from the condemnation of the law, and the bondage of corruption, and bring us into the glorious liberty of the children of God. Justify us freely from all things, and renew us in the spirit of our minds. Produce in us those principles and dispositions, which will render thy service perfect freedom; and make it our meat to do the will of our heavenly Father, and to finish his work.

Expel from our minds all sinful fear and shame. and with firmness and courage may we confess the Redeemer before men, and go forth to Him without the camp, bearing his reproach. And may our zeal be according to knowledge. Fill us with all wisdom and spiritual understanding. May we walk circumspectly. May we never take a wrong course, or a wrong step. May we venture on nothing, without asking counsel of God. Without prejudice, may we repair to the Scriptures, and kneeling before the divine oracles, ask, Lord what wilt thou have me to do? May we faithfully study our conditions and connexions in life, and observe every dispensation of thy providence, that we may see how we can honor thee in

our body and spirit, and serve our generation according to the will of God.

Thou hast commanded us to be pitiful, and to pray for all men. We would remember, that every moment of pleasure to us, is a moment of anguish to some; and that while our health and our relative comforts are continued, many are confined to beds of languishing, or sighing. Lover and friend hast thou put from me, and mine acquaintance into darkness. In the multitude of their thoughts within them, may thy comforts delight their souls; and if not in the suffering, yet in the review of their trials, may they be able to say, "It is good for me that I have been afflicted." Let not the prosperity of the successful destroy them: or the table of the indulged prove a snare. In every state may the voice be heard and obeyed, arise and depart hence, for this is not your rest.

We know not what a day may bring forth; yet we would not be anxious in prospect of the future, nor perplex ourselves with that care about events, which it is our duty and privilege to cast upon Him who careth for us. We would keep our minds in perfect peace, being stayed upon thee. Assure us, that nothing can befall us without thy permission, appointment, and administration; assure us that thou hast engaged to make all things work together for

our good—say to our hearts, I will never leave thee nor forsake thee.

Grant us thy counsels for our guide ;
And then receive us to thy bliss ;
All our desires and hopes beside,
Are faint and cold compared with this.

Amen.



TUESDAY MORNING.

O Thou omnipresent and omniscient Jehovah! Thou art about our path, and our lying down; and thou art acquainted with all our ways. There is not a word in our tongue, but lo! O Lord, thou knowest it altogether. Thou understandest our very thoughts afar off. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee.

Known, therefore, to thee are our sins with every aggravation; and our necessities with all their circumstances; and yet thou requirest us to confess our guilt, and to spread our wants before thee, in order that we ourselves may be suitably affected with them, and be prepared for the promised displays of thy goodness. Every view we take of ourselves, convinces us

that we lie entirely at thy mercy, and that it is only because thy compassions fail not, we are not consumed. We know not the evil there is in one sin, and our iniquities are more in number than the hairs upon our head. Thou art our Creator; but of the rock that begat us we are unmindful, and have forgotten the God that formed us. Thou hast nourished and brought up children; but we have rebelled against thee. Thou hast given us laws, founded in a regard to our welfare as well as thine own glory; but we have said with our lives, if not with our lips, Who is the Lord that we should obey his voice? Thou art the perfection of beauty, the centre of excellency, the source of all blessedness; and Thee we ought to have loved supremely; but we have loved and served the creature more than the Creator; we have loved idols, and after them we have gone. Instead of praying, Lord, lift thou up the light of thy countenance upon us,—we have asked with the multitude, Who will show us any good? Departing from thee, we have made flesh our arm. We have leaned on broken reeds, and though they have disappointed our hopes, and pierced us through with many sorrows, we have often returned to the same wretched dependence. Thou hast raised up for us a Saviour; and the gospel has presented to our view a plan of redemption and renovation, which the angels desire to look into. But

we have crowned all our guilt, by neglecting so great salvation, and turning away from Him that speaketh from heaven; and we deserve to be forever excluded from all the blessings of the cross.

O deal not with us after our desert, but according to our necessity; and where sin has abounded, may grace much more abound—Over all our unworthiness may grace reign through righteousness unto eternal life by Jesus Christ our Lord. It is thy pleasure that we seek thee. The desires we feel are of thine own producing. We are willing to be saved in thy own way. We love thy salvation—we love it as it is free, and secures to thyself the undivided glory; and we love it as it is holy, and designed to save us from the power as well as the penalty of sin. O visit us with thy salvation. Shine into our hearts, and give us the light of the knowledge of thy glory in the face of Jesus Christ. Enable us by faith to embrace thy unspeakable gift. May we sit at his feet. May we glory in his cross. May we imbibe his spirit. May we follow his example; and what we do in word or deed, may we do all in the name of the Lord Jesus.

We extend our wishes beyond the little circle now kneeling in thy presence. We have various absent connexions endeared to our hearts; O place them under thy agency, as the

God of grace; and keep them under thy care as the God of providence.

We would remember them that are in bonds, as bound with them, and those that suffer adversity as being ourselves also in the body. Address to the hearts of the afflicted the promise, I will be with thee in trouble; thy shoes shall be iron and brass, and as thy days, so shall thy strength be. Let glory dwell in our land, and upon all the glory may there be a defence. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem. Make bare thine arm in the sight of all the nations; and let all the ends of the earth see the salvation of our God.

May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all, now and for ever more. Amen.



TUESDAY EVENING.

O Thou who wast, and art, and art to come, the Almighty. With Thee is the fountain of life. In thy presence there is fullness of joy, and at thy right-hand there are pleasures for evermore. It is our privilege as well as our duty, to draw near to Thee. It is the prerogative of our nature, that of all creatures in this

lower world, we alone are made capable of knowing, resembling, serving, and enjoying Thee. All our degradations and misery have been produced by our alienation and absence from Thee; and all our happiness and perfection depend upon our re-union and intercourse with Thee. We, therefore, bless Thee for the revelation Thou hast given us, and by which we learn, that thy thoughts towards us are thoughts of peace, and not of evil. We rejoice in a new and living way into the holiest, by the blood of Jesus, who has once suffered for sins, the just for the unjust, that he might bring us unto God. We pray that the grand design of this sacrifice may be accomplished in each of us. May we feel that we are brought back from the dreadful distance to which sin had conveyed us, and that we are one with God again; and henceforth, may the life that we lead in the flesh, be a life of communion with the Father of our spirits, and of devotedness to him. May thy service be the employment of our days, and the enjoyment of our hearts. May we love thy commands and acquiesce in thy dispensation; and then we are at the gate of heaven.

We lament that this has been so little the case with us, since we have known Thee, or rather have been known of Thee. We ought to be ashamed to think, that after all the instructions of thy word, the ordinances of thy house, and the discipline of thy family, our ears are still so dull of hearing, and our hearts so

slow to believe; that our souls so cleave unto the dust; that we live so much under the influence of things seen and temporal; and feel so little of the powers of a world to come. How obscure is our knowledge; how weak our faith; how low our hope; how wavering our obedience; how lifeless our worship. O Lord clothe us with humility; and in this attire help us to present Thee the sacrifice of a broken heart and a contrite spirit, which Thou wilt not despise.

And since thou art the God of all grace, and hast commanded us to ask and receive, that our joy may be full;—afford us more of the supply of the spirit of Jesus Christ, to give more decision to our character, and more earnestness to our zeal;—that with enlarged hearts in the way of thy commandments we may run, and not be weary, and walk and not faint. May we always realize the presence; and may the thought, that thine eye is upon us, operate as a check to sin, an excitement to duty, and a source of consolation. May we bear with firmness and submission the various trials of life and religion, and derive from them, all the advantage which they are designed to afford. May we glorify the Lord in the fires, and may every day of trouble afford us an opportunity to prove the truth of thy promise, the tenderness of thy care, and the supports of thy grace. May tribulation work patience, and patience experience, and experience hope.

But how few, how limited, and how light are the afflictions with which we are exercised. How much more reason have we to be thankful than to complain. Bless the Lord, O our souls, and all that is within us bless his holy name. Bless the Lord, O our souls, and forget not all his benefits; who forgiveth all our iniquities; who healeth all our diseases; who redeemeth our lives from destruction; who crowneth us with loving kindness and tender mercies.

We praise Thee for the protection, the supplies and the comforts of another day. Take us under thy care for the night on which we have entered. May no evil befall us, nor any plague come nigh our dwelling. Refresh our bodies, and renew our strength, by needful repose; and when we awake, may we be still with God, and rise to love Thee more, and serve Thee better, than we ever have done; through our Lord and Saviour, to whom be glory forever and ever. Amen.



WEDNESDAY MORNING.

Again we lift up our eyes unto the hills from whence cometh our help: our help is in the name of the Lord God, who made heaven and earth.

Thou art the Author of all existence, and

the source of all blessedness. We adore Thee for making us capable of knowing Thee; for possessing us with reason, and conscience; and for leading us to inquire where is God my Maker that giveth songs in the night. We praise Thee for all the information with which we are favoured, to bring us to thyself; especially the revelation of the gospel. Here we look into thy very heart, and see that it is the dwelling place of pity. Here we see thy thoughts towards us, and find that they are thoughts of peace and not of evil. Here we see Thee waiting to be gracious, and exalted to have mercy. Here Thou hast told our consciences how the guilty can be pardoned, the unholy can be sanctified, and the poor furnished with unsearchable riches.

May we be found in the number of those who not only hear, but know the joyful sound, that we may walk in the light of thy countenance, in thy name rejoice all the day, and in thy righteousness be exalted. May we take Thee, the God of truth, at thy word; and believe the record, that Thou hast given to us eternal life and that this life is in thy Son. And since it is not only a faithful saying but worthy of all acceptance, that He came into the world to save sinners to Him may we look alone for salvation, and with all the earnestness, the infinite importance of the case requires.

And to Him may we immediately repair, remembering how short and uncertain our time

is; and filled with holy horror at the thought of closing a life of precious, but neglected, privileges, with the exclamation—The harvest is past, the summer is ended, and we are not saved. We long for the experience of a present salvation, not only in the comforts, but in the renewings of the Holy Ghost. We desire to have nothing more to do with sin; and pray as sincerely to be restored to thy image, as to be reinstated in thy favor. We implore spiritual graces, as well as spiritual blessings; and pray that we may always value religious duties, as religious privileges. Deliver us from the disposition of the slave, and uphold us, in all our goings, by thy free Spirit; and enable us to run in the way of thy commandments with freedom and delight.

May we cherish simplicity and godly sincerity of character; may we be in reality before God, what we are in appearance before men; Israelites indeed, in whom is no guile. May we be religious, before we *profess* religion, and leave the world before we enter the church; that we may not be looking back after its forbidden follies and vanities, but, with our affection set on things that are above, walk worthy of Him who has called us to his kingdom and glory.

And while we are the partakers of thy grace may we be also the dispensers too. Freely having received, may we freely give. May

we feel it to be the sublimest of all satisfactions, and count it the greatest of all rewards, to save a soul from death, and to hide a multitude of sins. And while endeavoring to do good, may we be prepared to bear evil. May we consider Him who endured the contradiction of sinners against himself; and if reviled, revile not again; or if opposed or slighted, never grow weary in well doing.

But, we bless Thee, that the lines are fallen to us in pleasant places: we are strangers to the sufferings of those who have gone before us, and can, not only sit ourselves, but call every man his neighbor, under the vine and under the fig-tree. May we avail ourselves of our opportunities; and invite those around us to taste and see that the Lord is good, while it is called to-day, knowing how soon the night cometh wherein no man can work.

O God, count us worthy of this calling, and fulfil all the good pleasure of thy goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in us, and we in him, according to the grace of our God, and the Lord Jesus Christ. Amen.



WEDNESDAY EVENING.

O Thou that hearest prayer—Through him who is the great Intercessor, let our prayer come before Thee as incense, and the lifting up of our hands as the evening sacrifice. We bless Thee as our Creator, the framer of our bodies, and the former of our souls within us. We praise Thee for the blessings of thy providence, which encompass us on every side, and are continued to us notwithstanding our unworthiness. Thou hast not only given us life and favor, but thy visitation hath preserved our spirit, and secured our personal and relative comforts.

But above all, we thank Thee for thine unspeakable gift. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Here our hopes find anchorage; here, believing, we enter into rest; here all our woes and wants find redress and supplies. O may our souls be united to this Saviour by a divine faith; he the head and we the members; he the vine and we the branches. May we be his disciples and learn of him; his soldiers, and war under his banner; his beneficiaries, and live upon his fulness. When we think of our transgressions of thy law, may we remember him who is the

end of the law for righteousness. When we feel our sin, may we think of him whose blood cleanseth from all sin; and when, viewing our trials and duties, our weakness makes us despond, may we hear the voice that cries, My grace is sufficient for thee.

May we be followers of him who was meek and lowly in heart, who pleased not himself, who went about doing good, who said, My meat is to do the will of him that sent me, and to finish his work. Subdue in us the selfishness that is so common to our depraved hearts, and excite in us a disposition to seek after the welfare of others. May sentiments of benevolence and kindness mingle with all our thoughts, words, and actions; may they become more natural, more powerful, more impartial; may we be good to the unthankful and the unworthy, that we may be the children of our Father who is in heaven, for he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and the unjust.

Yet may we especially do good unto them that are of the household of faith. May all who do the will of our heavenly Father, be dear to our hearts. May we prefer Jerusalem above our chief joy. Peace be within her walls, and prosperity within her palaces. Let her become a praise in the whole earth. And from the rising of the sun to the going down of

the same, may thy name be great among the Gentiles, and in every place may incense be offered unto thee, and a pure offering in righteousness. The harvest truly is great but the laborers are few; command their increase; and abundantly bless those who are already employed.

And may the sincerity of our prayers appear in our exertions and sacrifices. May we honor the Lord with our substance. In our respective stations may we adorn the doctrine of God our Saviour in all things. By every kind of consistent co-operation with our ministers, may we become helpers to the truth; and carrying the effects of the sermons we hear, and dispensing them among those who refuse to hear, win them without the word. May we never hide it in a napkin, because we have only one talent; but use what we have, that more may be given; and be concerned to obtain from the Judge of all, the approving sentence, of our having done what we could. And may we never despise the day of small things; never grow weary in well doing; but cherish with patience, as well as with diligence, every serious conviction, every pious tendency, every godly impression.

And let us not labor in vain, nor spend our strength for nought. May we be the honored instruments of saving some soul from death; and of producing joy, in the presence of the

angels of God, over one sinner that repenteth.

Above all, render us successful among those who are more fully under our instruction, influence, and authority. May we rule well our own house; and have the pleasure to see all the members of our own family, fellow citizens with the saints, and of the household of God. Of whom, and through whom, and to whom, are all things. To whom be glory for ever and ever. Amen.



THURSDAY MORNING.

O Lord, thou art good, and thou doest good; thou hast revealed thyself as nigh unto all that call upon thee, to all that call upon thee in truth. May we who now address thee, be found the heirs of this promise; nor suffer us to incur the reproach of drawing near to thee with the mouth, and honor thee with our lips, while our hearts are far from thee. Unite our hearts to fear thy name; and grant that we may worship thee, in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. We remember that we are sinners, and acknowledge the multitude and aggravations of our offences. Conscious not only of the real-

ity, but the greatness of our guilt, we could indulge no hope, hadst not thou exhibited thy infinite benevolence, and revealed a Mediator, in whom thou art reconciling the world unto thyself, not imputing their tresspasses unto them.

Thou hast not left thyself without witness, in that thou hast been doing us good, and giving us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. But herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Blessed be thy name, we have all the certainty we could desire, that with thee there is mercy. That mercy the publican sought, and found; that mercy, has never disappointed any that trusted in it; that mercy, at this very moment, cries to us—Ask and it shall be given you, seek and ye shall find. O Lord, we avail ourselves of thy invitation, and plead thy promise. According to the multitude of thy tender mercies, blot out our transgressions. Create in us, also, a clean heart, and renew a right spirit within us.

We hope we are convinced, that while many things are desirable, and some useful, *one* thing is needful; and that instead of the inquiry, what shall I eat? and what shall I drink? and wherewithal shall I be clothed? the supreme anxiousness of the soul is,—what must I do to

be saved? O visit us with thy salvation; in the illumination of the mind, and the sanctification of the life; in all the comforts of the Holy Ghost, and in all the fruits of the spirit. May we willingly obey all thy commands, and cheerfully submit to all thy appointments. In the annihilation of self-will, and in the temper of implicit devotedness, may we, as to every duty, say, Lord, what wilt thou have me to do? And as to every event,—here I am, let him do what seemeth him good. Grant us piety and wisdom to accommodate ourselves to the allotments of life; and enable us to maintain a christian temper and behaviour in all the changing scenes of providence, that all things may work together, if not for our gratification, yet for our good.

May we disengage ourselves from the present evil world, and be received and acknowledged as the sons and daughters of the Lord Almighty. May the righteous be our attractions and delight; and though few in number, and despised by the foolish and wicked, may we go with them, because God is with them: and like Moses may we choose rather to suffer affliction with the people of God, than enjoy the pleasure of sin for a season.

May we walk by faith, and not by sight. May we weigh both worlds, and may the future and the eternal, preponderate; and may

this be our growing experience as well as profession—as for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness.

By thy mercies we renew this morning the consecration of ourselves to thy service. Go forth with us into the concerns of the day. Keep us in all our ways. Innumerable are our dangers; but the greatest of all is sin. Uphold our goings therefore in thy word, and let no iniquity have dominion over us. May we abstain from all appearance of evil; and the very God of peace sanctify us wholly; and may our whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

And to God only wise, the Father, the Son, and the Holy Ghost, be ascribed all honor and praise, for ever and ever. Amen.



THURSDAY EVENING.

O God, thy greatness is unsearchable. Thy name is most excellent in all the earth. Thou hast set thy glory above the heavens. Thousands minister unto thee, and ten thousand times ten thousand stand before thee. We feel ourselves in thine awful presence to be nothing, less than nothing and vanity; nor do we pre-

sume to approach thee, because we are deserving of thy notice—for we have sinned—we have incurred thy righteous displeasure—we acknowledge that thou art justified when thou speakest, and clear when thou judgest.

But our necessities compel us; and thy promises encourage us. Thou art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit. Thou hast provided and revealed a Mediator, who has not only obeyed but magnified the law, and made it honorable; and thou hast made us accepted in the beloved. And we behold an innumerable multitude returning from thy throne, successful, rejoicing, and encouraging us to go forward. They were not, though all guilt and indigence, refused, or upbraided; but freely obtained pardon, and holiness, and righteousness, and strength, and were blessed with all spiritual blessings in heavenly places in Christ.

O look Thou upon us, and be merciful unto us, as thou usest to do unto those that love thy name. Convince us of sin in its penalty, and in its pollution; and may we mourn over it with a godly sorrow. Give us that faith by which we shall be enabled to believe on the Lord Jesus Christ; and believing, have life through his name.

And may we not only have life, but have it more abundantly. We often question the re-

ality of our grace; but the imperfections of our religion are too obvious, not to be acknowledged, and too great not to be deplored. Our souls cleave unto the dust; quicken thou us according to thy word. Strengthen in us the things that are ready to die. May we not only live in the spirit, but walk in the spirit. By holy resemblances, may we put on the Lord Jesus Christ; may the same mind be in us which was also in him; and may we feel it to be our dignity and delight to go about doing good.

And as he suffered for us, leaving us an example, that we should tread in his steps, may we learn to suffer like him. When reviled, may we revile not again, but commit ourselves to him that judgeth righteously. Whoever may be the instrument of our grief, may we never lose sight of an overruling agency, in preparing and presenting it; but be able to say—The cup which my Father giveth me, shall I not drink it? In our patience may we possess our souls, that we may be calm to inquire, wherefore thou contendest with us; that weeping may not hinder sowing, nor sorrow duty.

We live in a world of changes, and have here no continuing city; may we seek one to come, and have our minds kept in perfect peace, being staid upon God. Be with us to the end of our journey; and after honoring

thee by the life we have lived, may we glorify thee by the death we shall die. When heart and flesh fail, be thou the strength of our heart and our portion for ever; at death may we fall asleep in Jesus, and in the morning of the resurrection may He change our vile body, that it may be fashioned like his own glorious body, and so may we be for ever with the Lord.

Who can understand his errors? Forgive, O God, the sins of the past day, in thought, word and deed, against thy divine majesty. We bless thee for our preservation, in our going out and our coming in, and in all our ways—and we bless thee for all the supplies and indulgences which thy good providence has afforded us.

And now, O thou keeper of Israel, we commit our souls and our bodies to thy allsufficient care. Suffer no evil to befall our persons, and no plague to come nigh our dwelling. May our sleep be sweet—or if thou holdest our eyes waking, may we remember thee, upon our bed, and meditate on thee in the night watches.

And with the innumerable company, who never slumber nor sleep, and who rest not day and night, we would join in ascribing blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever. Amen.

FRIDAY MORNING.

O Thou, whose name alone is Jehovah, the most high over all the earth. When we consider thy majesty and thy purity, and reflect upon our meanness and guilt, how shall we come before the Lord, or bow before the high God? We are unworthy of thy notice, and have rendered ourselves justly obnoxious to the curse of thy holy law—and wert Thou to judge us according to our desert—the most innocent periods of our life, and the devoutest services in which we have ever been engaged, would make us shrink back with dread and despair from thy presence. But we are encouraged to approach Thee, by the revelation Thou hast given us of thyself as the Lord God gracious and merciful, the invitations and promises of thy word, and the meditation of thy dear Son. We rejoice that He put away sin, by the sacrifice of Himself, and being raised from the dead entered into the holy place, there to appear in the presence of God for us. We rejoice that we have now an Advocate with the Father to plead our cause, and a great High Priest over the house of God, to introduce our persons and our services.

May we therefore draw near in full assurance of faith, believing that all things are now ready; that we are as welcome, as we are

needy; and that the blessings we implore, are as gracious, as they are great. Yea, Thou delightest in mercy, and hast not only permitted, but commanded us to ask, and receive, that our joy may be full. O let us not refuse to be comforted; let us not reject the counsel of God against ourselves. Suffer us not after provoking Thee, by our rebellion, to offend Thee, still more by our unbelief. May we honor thy goodness, by our confidence in thy veracity, and come and take of the water of life freely. May we wait for no qualifications, to entitle us to those provisions, which must be bought without money, and without price; but may we come as we are—guilty to be justified, unholy to be renewed, blind to be enlightened, weak to be strengthened, and indigent to be relieved and enriched. As Thou art presenting to us, in the offers of the gospel, thy unspeakable gift, may we receive Christ Jesus the Lord. May we receive Him immediately without delay, cordially without reluctance, and impartially without exception—feeling our need of, and acquiescing in all his offices, relations, influences, and blessings.

As Thou art well pleased in thy beloved Son, may it appear that we are well pleased with Him; may we love his salvation, and glory in his cross; may we admire his character and pant after his likeness. May we judge of our union with Him, by our being new creatures,

and of our freedom from all condemnation, by our walking not after the flesh, but after the Spirit. May we try our principles by our practice, and our faith by our works. May the origin and certainty of our hope, appear in its tendency—may it purify us from sin, wean us from the world, and cause us to live with our conversation in heaven.

And blessed with a well founded persuasion, that when He, who is our life, shall appear, we shall also appear with him in glory; may we bear with patience, the trials attached to this present time; and weep as if we wept not. And knowing our obligations to thy grace, which has delivered our souls from the lowest hell, and its infallibly conducting us to such a vastness of felicity, may we be principally concerned to walk before the Lord in the land of the living, and to show forth all His praise. Whether therefore we eat or drink, or whatever we do, may we do all to the glory of God.

But we cannot trust in our own hearts; we dare not rely upon our convictions and purposes—they have often betrayed us. We can only serve thee in thy own strength. We can walk no farther than Thou ledest us; we can stand no longer than Thou holdest us. We therefore renounce self-dependence; and desire to be strong in the Lord, and in the power of his might. Let thy grace be sufficient for us in the duties and events of the day, into

which we have entered. May we abide with God in our respective callings. Whether we are alone, or in company, may we be anxious to gain good, and to do good. May we be serious without gloom, and cheerful without levity.

And, now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.



FRIDAY EVENING.

O God, the day is thine, the night also is thine. Thou makest the outgoings of the morning and evening to rejoice. The heavens declare thy glory—the earth is full of thy riches, and so is the great and wide sea. Thou art the maker, and sustainer, and proprietor of all things. We are the creatures of thy power, and the beneficiaries of thy bounty. But we have sinned against heaven and before Thee, and not worthy of the least of all the mercies, and of all the truth which Thou hast showed us. We are of those that rebel against the light; for we have resisted the dictates of our consciences, the demands of thy law, the ad-

monitions of thy providence, and the calls of the gospel of peace. We have made light of those things which angels desire to look into; we have neglected thy great salvation, and deserve that thy wrath should come upon us, as the children of disobedience.

But we are in the land of the living, and under a dispensation of hope. We flee for refuge to that dear Saviour, who said, Deliver him from going down into the pit; I have found a ransom; and who himself bore our sin in his own body on the tree. O that we may be found in him, and know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. May we not only be justified by his blood, and saved from wrath through Him; but may we derive from him an influence, that shall subdue our iniquities, and change us into his own image, from glory to glory, as by the spirit of the Lord.

Deliver us, we pray Thee, from the views and dispositions, of men of the world, who have their portion in this life. May we never look for that on earth, which can only be found in heaven. Born from above, and bound for glory, may we feel the heart of a stranger, and pass the time of our sojourning here in fear. Reminded—and, O, how often are we reminded—that here we have no continuing city, may we seek one to come; and in all the changing

scenes of time, know in ourselves, that in heaven, we have a better and an enduring substance.

In our journeyings through a vale of tears, cast us not away from thy presence, and take not thy Holy Spirit from us. Be Thou always within sight, or within call; for how often shall we have to address Thee? To thy wisdom we must repair for direction, or we shall every moment go astray. Thy power is our only safety. O Thou that savest by thy right hand them that put their trust in Thee, from those that rise up against them, keep us as the apple of the eye, and hide us under the shadow of thy wing. Be Thou our strength in weakness, and our victory in conflict. We dare not say, we never *will* deny Thee; but O grant that we never may. Establish our hearts with grace, and deliver our feet from falling: and may we be sincere and without offence, until the day of Christ.

These are great blessings for us to ask; but we are undone forever without them, and Thou hast encouraged us to hope. We plead thy command and thy promises. Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. No suppliant, however unworthy, or guilty, was ever rejected, or insulted at thy footstool: and we come in the name of Him who made intercession for the transgression. Him Thou hearest

always, and to Him, with the Father, and the Holy Spirit, be praises for ever and ever.—Amen.



SATURDAY MORNING.

O God, Thou art great and greatly to be feared. And Thou art, also, merciful and gracious, long-suffering, and abundant in goodness and in truth. May we so feel our sinfulness, as to be humbled in the dust before Thee, and filled with self-condemnation and self-despair; but let us not shrink back from thy presence, and be afraid to place our faith and hope in God. Help us to remember, that if we have no claim, on the footing of desert, we can plead thy promise, and invitation; and that if the blessings we want are infinitely great, they are dispensed as gifts, where freeness delights in the unworthiness of the receiver.

We, therefore, would neither deny nor palliate our guilt. We know there is evil enough in one sin to plunge us into perdition; but our offences are more in number than the sand; and they have been attended with every aggravation, derivable from light and love, means and mercies. Thou hast called, and we have refused; Thou hast stretched out thy hand and we have not regarded. How often hast Thou

wooded and awed, blessed and chastised us; and yet we refused to return. O Lord, pardon our iniquity, for it is great. Let the free gift be of many offences unto justification of life; and where sin has abounded, grace may much more abound.

And as we cannot serve or enjoy Thee, unless our nature be changed, as well as our state, O save us by the washing of regeneration, and by the renewing of the Holy Ghost. Deliver us from the dominion, as well as the curse of sin; and from the love of it, as well as the dominion. May we reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. May we view holiness as the beauty and dignity of the soul, and long after greater degrees of conformity to the will and the image of God. May our hope purify us, and our religious comforts stimulate, as well as relieve. May we never slumber, and lose our roll; never sleep, and like Saul be robbed of our spear and our cruse. May we watch and pray, lest we enter into temptation. When we grow indolent and careless, awaken us by lively apprehensions of thy presence, and of the eternal world, on the borders of which we perpetually move; may we feel the infinite importance of improving the few transient periods, intervening between us and death; may we daily and hourly answer some of the grand purposes of life and re-

ligion. May every place and every company be the better for us. May we diffuse knowledge and happiness by our conversation, example, and influence; and like our Lord and Saviour go about doing good.

Whatever advantages we possess, may we never forget, that this is not our rest. May we arise and depart hence, not by quitting our stations, or undervaluing the duties attached to them, but by rising above the world, as our portion, setting our affections on things above, and having our conversation in heaven. Expecting a succession of encounters in passing through an enemy's land, may we take to us the whole armour of God; and looking for thorns and briars in our marchings through a wilderness, may our feet be shod with the preparation of the gospel of peace.

Fit for every changing scene; and in all the events that would alarm or perplex us, may our minds be stayed upon God, and our tho'ts be established. May we remember that trials from thy hand are blessings in disguise, and that when they come to be unveiled, and we can view them in their designs and effects, they will draw forth our gratitude and praise. Till we can walk by sight, enable us to walk by faith, and may nothing weaken our persuasion, that all thy ways are mercy and truth to thy people; and that all things work together for good to them that love Thee,

We would not forget those who are in affliction—do not Thou, O God, forget them. Whatever be their losses or distress, help them to say, Yet the Lord thinketh upon me: and may they know, that thy thoughts toward them are thoughts of peace, and not of evil, to bring them to an expected end, though it may be by a painful passage. Comfort those who are on beds of languishing. Enter the house of mourning. Be the Father of the fatherless, and the Husband of the widow, and the friend and helper of the poor and needy—and have mercy upon all men. And to thy holy name. Father, Son, and Holy Spirit, be present and everlasting praises. Amen.



SATURDAY EVENING.

O God—Thou art glorious in holiness, fearful in praises, continually doing wonders. And it is not one of the least of thy wonderful works, that we are yet on this side an awful eternity, and not reaping the due reward of our deeds. We look on each other this evening with astonishment, and exclaim, it is the Lord's mercies that we are not consumed. Our whole life has been a scene of provocation against thy divine majesty; and if we with all our ignorance and self-love, can see so much

depravity in ourselves, what must have presented itself to thy view—O Thou who knowest all things, in whose sight the very heavens are not clean, and who seest more pollution, even in our duties, than we ever found in our sins! There is no health in us. We have no works or worthiness to excite thy regard; and if ever we are saved, it must be according to thy own purpose and grace, given us in Christ Jesus, before the world began.

We come to Thee in the dear name of Him who loved us, and gave himself for us; who magnified the law and made it honorable; who put away sin by the sacrifice of himself; and now ever liveth to make intercession for us. This foundation, Thou thyself hast laid in Zion, and thy word assures us, that whosoever believeth on him, shall not be confounded. We hope our dependence upon Him is not a vain reliance, because we love his service as well as his sacrifice, and long to wear his image, as well as to be justified by his blood. We hope we are willing to deny ourselves, and take up our cross and follow Him—in the regeneration—and whithersoever he goeth.

O make us partakers of that salvation which is designed to deliver us from our sins, and to bring us into the glorious liberty of the children of God. Put thy laws into our minds, and write them in our hearts, and render our obedience to thy will holily natural and de-

lightful to us. Rectify all our principles, and give us clear and consistent, and influential views of divine truth. May we never undervalue or neglect any part of thy revealed will; but regard the practice the gospel enjoins, as well as the doctrine it exhibits; prize its commands as well as its promises; and cultivate such a disposition, as will render every religious duty a spiritual privilege.

Santify us in every relation, office, transaction, and condition in life. Keep us, if we prosper, from being exalted above measure; and if exercised with adversity, suffer us not to be swallowed up of overmuch sorrow. May divine grace preserve the ballance of the mind in all our varying circumstances, and teach us, in whatsoever state we are, not only to be content, but to glorify God, and be an edifying example to those around us.

May we always be principally concerned for soul-prosperity, and be willing to submit to any means, however trying, that thy wisdom shall judge necessary, to promote and secure it. May we so pass through things temporal, as not to miss those that are eternal, at last, or to lose sight of them, for a moment now. Too long have our feet and our hands been in the mire; O disengage us, purify us, elevate us; our souls cleave unto the dust, quicken Thou us according to thy word. May none of our mercies be lost upon us; but may they

prove the means of exciting our gratitude, warming our devotion, and encouraging our confidence. May none of our trials be unimproved—may they all embitter sin, wean us from the world, and endear to us the scriptures, the throne of grace, and the sympathy of that Almighty friend who is touched with the feeling of our infirmities.

May none of our religious opportunities be unsanctified. May we be thankful for the frequency of their recurrence; may we gladly avail ourselves of them; and instead of resting in the mere outward performance, may we be concerned to worship Thee, in spirit and in truth, and to obtain from thy word, all the benefits it is intended and adapted to afford.

For this purpose we implore thy blessing on the solemnities of the sabbath, which is so soon to open upon us. May we in the morning awake with Thee, and begin, go through, and end the day in thy faith, fear, and love. May we have satisfactory evidence in our own minds, that we do not wait upon Thee in vain; and may our profiting appear unto all men.

And thus by all the discipline of thy family, and the ordinances of thy house, may we grow in grace, and in our meetness for the inheritance of the saints in light. And when the evening of life itself shall arrive, and we are called to retreat from every mortal care, and we

close the period of toil and trouble, by falling asleep in Jesus—and open our eyes upon the rest that remains for the people of God, and enter the temple above, to go no more out.

May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all, now and for evermore. Amen.



A MORNING PRAYER

AT THE FAMILY ALTER.

O Thou, the fountain and source of light and life, the giver of every good and perfect gift,—the hearer and answerer of prayer,—the father of mercy, and the God of love. Thou hast raised us in the light of a new day, enjoying health and strength, and peace of mind. Thou hast blessed us with food and raiment, and provided every necessary thing for our dying bodies. O wilt thou feed our souls with heavenly bread, and enrobe them with the spotless righteousness of Jesus. And whilst thou art withdrawing the curtains of night, and letting in the bright beams of the sun of day, to cheer and gladden a slumbering world, O wilt Thou withdraw darkness from our minds, and illuminate our benighted souls with the brighter

beams of the sun of Righteousness. Shed abroad thy love in our hearts, and build us up in the most holy faith of the Son of God. Bless us with all spiritual blessings, in Christ Jesus, in heavenly places. Help us to live unto thee, by whom we do live, and to walk in newness of life in Him, who hath died to redeem us, who laid down his life a ransom for many—the just for the unjust,—that we, who are guilty, might find peace and pardon, and joy in believing. Help us to spend and be spent in thy service, that whatsoever we do, whether we eat or drink,—all may be done to the glory of thy name. Help us to be up and doing, while it is called,—to-day: remembering, that the night of death is fast approaching, in which no man can work. O may we be diligent in business, fervent in spirit, serving the Lord. Help us to grow in grace, and in the knowledge of the truth, as it is in Jesus Christ thy son; and may each revolving, that brings us nearer to the silent grave, bring us nearer and nearer to the home of the blest.

Bless with us, this morning, all our dear friends and relations. O may they be partakers of thy loving kindness, thy tender mercy, and thine everlasting Salvation. If any of them are languishing on beds of sickness; O may thy gentle bosom be the pillow of their aching heads, and thy healing hand, their comforting friend. If any of them are out of the ark of

safety, O do thou gather them in before the storms of death envelope their souls in the night of the grave. O snatch them as brands from everlasting burning. Bless them in their basket and in their store, in their downyings and uprisings, their outgoings and incomings:—go with them wheresoever they go, and stay with them where they stay. Be with them in the down-hill of life; may their suns go down in tranquility, and the morn of the Resurrection find them at thy right hand. Bless the poor and needy, the widow and orphan, the sick and dying, and all the sons and daughters of affliction: may all such look unto thee, and have their wants supplied out of thy rich fullness; yea, find in thee a friend, that sticketh closer than a brother. Bless thy Ministering and Missionary servants, with a double portion of thy Holy Spirit. May they be men of clean hands and pure hearts, rightly dividing the words of eternal life, and that they may give to Saint and Sinner, their portion in due season. And amid all their trials and difficulties, may they learn to know by happy experience, that thy grace is sufficient for them, and through their instrumentality, may all the nations of the earth be brought to a knowledge of the truth, as it is in Jesus. May the wilderness and solitary place be glad for them, and the desert rejoice, and bud and blossom as the rose.

Bless our own happy country; may we long be permitted to sit beneath our own vine and

fig-tree,—to worship our God, according to the dictates of our own consciences, and none to molest or make us afraid.

We leave us on thy mercy; forgive our sins. Our only hope is in thee, what wait we for but thy blessing; O in mercy bestow it. Let thy preserving goodness be over us this day. Go with us through all the journey of this vail of tears; and when heart and flesh shall have fainted and failed us; may we find some humble mansion at thy right hand, to go no more out, but be ever with the Lord. And to thy dear Name, Father, Son, and blessed Spirit, shall be present and everlasting praises. Amen.



AN EVENING PRAYER

AT THE FAMILY ALTER.

O Thou, eternal unchangable, and allwise Being, who swayest an undivided septré over the armies of Heaven and doist thy will among the inhabitation of the Earth. Before whom angels, and the spirits of the just made perfect continually bow, would we bow and take some humble part in that glorious worship, which ascribeth all honor, and praise, and power, and dominion, to God and the Lamb forever. Thou hast brought us in safety to the close of ano-

er day, and we would appear in thy presence, bowed around the family altar, to offer an acceptable sacrifice to God, the living God. Put thy spirit within us, that we may worship thee in spirit and in truth, for only such can worship thee acceptably. May we be enabled to make a profitable approach unto thee. O may we come in humbleness of heart, with meek and lowly spirits. And wilt thou draw near unto us, and be in our midst to bless us, according to the precious promise; and as thou hast preserved us through the day, wilt thou also preserve us through the night; let thy watchful providence be over us, and thine everlasting arms beneath and around us. May we rest in safety, beneath the shadow of thy wing, and in the hollow of thy hand. Suffer not our beds to be our graves, nor our sleep, the sleep of death: but may our sleep be sweet and refreshing, and may the light of another day be permitted to dawn upon our existence, and we be raised, to bless and praise the name of the God of our Salvation.

Be with us through all the changing scenes of mortality. Bless us in the inner man, with all spiritual blessing, that we may grow in grace as we advance in years, and as times drawing us nearer to the silent house, appointed for all living: O may thy spirit draw our souls nearer to that house, not made with hands, eternal in the Heavens.

Bless all thy dear people of every name and nation. Build up the Redeemer's Kingdom every where; and may thy will be done on Earth as it is done in Heaven. Bless all means of grace,—all good societies,—and institutions, and what ever tends to the glory of thy name.

We leave us on thy mercy, with all our beloved friends and relations,—all who have asked an interest in our prayers,—and all for whom, it is our duty to pray. In all times of trouble, may they look unto thee, and find grace to help in every time of need.

Blessed God, we pray for the forgiveness of our sins; O blot them from the book of thy remembrance, to be remembered no more forever. May our sins, that are as scarlet, be made like wool, and that are as crimson, be made like snow; and separate we pray thee, our transgressions from us, as far as the East is from the West. O wash all our works in Jesus' blood; and purify us, and make us a peculiar people, zealous of good works; that when the wild blasts of life's winter, shall sweep across the bosom of existence, we may be prepared to encounter its withering scath, and have the full assurance of refuge beneath the shelter of the Rock, that is taller than we.

And when life's wintry day shall have passed, be with us as we walk the gloomy valley and shadow of death. O may thy rod and staff comfort us; and when our feet dip in the Jor-

don of death, may its cold waves roll back at the touch, and our peaceful spirits be permitted to pass gently, and undisturbed by the tempter, to the Canaan of everlasting rest.

These mercies and favors we ask, in the name and for the sake of our glorified Saviour, who is worthy with the Father, and everblessed Spirit, to receive present and everlasting praises. Amen.



CRANMER'S PRAYER,

*Before he was brought to the stake, in the time
of the Reformation.*

AGED 67.

O Father of Heaven! O Son of God! Redeemer of the world! O Holy Ghost! Three persons and one God, have mercy on me, most wretched caitiff, and miserable sinner! I have offended against heaven and earth, more than tongue can express. Whither then may I go, or where shall I fly! To heaven I am ashamed to lift up my eyes, and in earth I find no place of refuge or souccour. To Thee, therefore, O Lord, do I run: to Thee I humble myself. O Lord my God! my sins be great, but yet have mercy on me, for thy great mercy. The great mystery, that God became man, was not

wrought for little of few offences. Thou didst not give thy Son, O Heavenly Father, unto death, for small sins only, but for all the greatest sins in the world; so that the sinner may return to Thee with his whole heart, as I do at this present. Wherefore, have mercy on me, O God, whose property it is, always to have mercy. I crave nothing for my own merits, but for Thy name's sake, that it may be hallowed thereby; and for thy dear Son, Jesus Christ's sake.

CRANMER, on one occasion signed several articles of recantation, for which he sorely repented, and when he was executed, he put his right hand into the flames, and burned it first, saying,—“this unworthy right hand.” And repeated it several times.



REV. MR. BRUCE'S PRAYER;

THE FATHER OF THE PERSECUTED FAMILY.

Yea, for Zion's sake, will I not hold my peace, Holy Father, and for Jerusalem's sake, I will not rest, until the day of her mercy come. Hast thou forsaken Zion, O Lord? hast thou forgotten the people of thy love? Our temples are desolate: the courts of thy holiness are defiled: thy children are scattered on the moun-

tains: they weep and cry in the desert. The harp of their sorrow hangs on the willow, and mourns to the blast of the wilderness: the wastes of nature are watered with their tears: their blood is poured fourth, and there is none to pity them! Surely we are a sinful nation; a people laden with iniquity. We have forsaken thee: we have provoked the Holy One of Israel to anger. But O, merciful and Holy One! God of salvation! look down from heaven, and behold from the habitation of thy holiness; and let the bow of thy mercy be seen in the wilderness. Thou wilt not forsake us. I know thy church is graven on the palms of thy hands: her walls are continually before thee; and the point of every weapon that is lifted against her wilt thou at length turn into the soul of him that lifted it. Haste, O God and Father to deliver us! Turn the hand of oppression from our country, that thy people may dwell in freedom and peace. And while thou seest meet that they should wander on the mountains, and suffer in the cause of their country, O give them patience, and fortitude, and strength. Let them take comfort that in all their afflictions the Captain of their salvation is afflicted, and that the angel of thy presence shall save them. Stretch over them the shield of thine omnipotence: guide the path of their trials by thine all-comprehending wisdom: fill their hearts with thine inexhaustible love: save them, O Lord! Save and support them in

death! And O, Father! when the day of thy vengeance arriveth, and the year of restitution to the spoilers of our land doth come, have mercy on those who have had no mercy on us. Soften the hardness of their hearts: open the blindness of their eyes. O, cast them not away from thy presence forever! For who among them shall dwell with everlasting fire? who among them shall dwell with everlasting burnings?



A PRAYER BY SCUGAL.

Infinite and Eternal Majesty, author and fountain of being and blessedness, how little do we poor sinful creatures know of thee, or the way to serve and please thee! we talk of religion, and pretend unto it; but, alas! how few are there that know and consider what it means! how easy do we mistake the affections of our nature, and issues of self-love, for those divine graces which alone can render us acceptable in thy sight! it may justly grieve me to consider, that I should have wandered so long, and contented myself so often with vain shadows, and false images of piety and religion; yet I cannot but acknowledge and adore thy goodness, who hast been pleased, in some measure, to open mine eyes, and let me see what it is at which I ought to aim. I rejoice to con-

sider what mighty improvements my nature is capable of, and what a divine temper of spirit doth shine in those whom thou art pleased to choose, and causest to appoint unto thee.—Blessed be thine infinite mercy, who sentest thine own Son to dwell among men, and instruct them by his example, as well as his laws, giving them a perfect pattern of what they ought to be. O that the holy life of the blessed Jesus may be always in my thoughts, and before mine eyes, till I receive a deep sense and impression of those excellent graces that shined so eminently in him; and let me never cease my endeavors, until that new and divine nature prevail in my soul, and Christ be formed within me.



ANOTHER BY SCOUGAL.

Good God! what a mighty felicity is this to which we are called! how graciously hast thou joined our duty and happiness together, and prescribed that for our work, the performance whereof is a great reward! and shall such silly worms be advanced to so great a height? wilt thou allow us to raise our eyes to thee? wilt thou admit and accept our affection? shall we receive the impression of thy divine excellencies, by beholding and admiring them, and par-

take of thy infinite blessedness and glory, by loving thee, and rejoicing in them? O the happiness of those souls that have broken the fetters of self-love; and disentangled their affections from every narrow and particular good, whose understandings are enlightened by thy holy spirit, and their wills enlarged to the extent of thine, who love thee above all things, and all mankind for thy sake? I am persuaded, O God, I am persuaded that I can never be happy, till my carnal and corrupt affections be mortified, and the pride and vanity of my spirit be subdued, and till I come seriously to despise the world, and think nothing of myself. But, O when shall it once be! O when wilt thou come unto me, and satisfy my soul with thy likeness, making me holy as thou art holy, even in all manner of conversation! hast thou given me a prospect of so great a felicity, and wilt thou not bring me unto it? hast thou excited these desires in my soul, and wilt thou not also satisfy them? O teach me to do thy will, for thou art my God, thy spirit is good, lead me unto the land of uprightness. Quick-en me, O Lord, for thy name's sake, and perfect that which concerneth me; thy mercy, O Lord, endureth for ever; forsake not the works of thine own hands.

ANOTHER BY SCOUGAL.

O most gracious God, father and fountain of mercy and goodness, who hast blessed us with the knowledge of our happiness, and the way that leadeth unto it, excite in our souls such ardent desires after the one, as may put us forth to the diligent prosecution of the other. Let us neither presume on our own strength, nor distrust thy divine assistance; but while we are doing our utmost endeavors, teach us still to depend on thee for success. Open our eyes, O God, and teach us out of thy law. Bless us with an exact and tender sense of our duty, and a knowledge to discern perverse things. O that our ways were diverted to keep thy statutes, then shall we not be ashamed when we have respect unto all thy commandments. Possess our hearts with a generous and holy disdain of all those poor enjoyments which this world holdeth out to allure us, that they may never be able to inveigle our affections, or betray us into any sin: turn away our eyes from beholding vanity, and quicken thou us in thy law. Fill our souls with such a deep sense and full persuasion of those great truths which thou hast revealed in the gospel, as may influence and regulate our whole conversation, and that the life which we henceforth live in the flesh, we may live through

faith in the Son of God. O that the infinite perfections of thy blessed nature, and the astonishing expressions of thy goodness and love, may conquer and overpower our hearts that they may be constantly rising toward thee in flames of devoutest affection, and enlarging themselves in sincere and cordial love towards all the world for thy sake; and that we may cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in thy fear, without which we can never hope to behold and enjoy Thee. Finally, O God, grant that the consideration of what thou art, and what we ourselves are, may both humble and lay us low before thee, and also stir up in us the strongest and most ardent aspirations toward thee. We desire to resign and give up ourselves to the conduct of thy holy spirit; lead us in thy truth, and teach us, for thou art the God of our salvation: guide us with thy counsel, and afterwards receive us unto glory, for the merits and intercession of thy blessed Son our Saviour. Amen.



LUTHER'S DYING PRAYER.

O Lord God, I thank thee, that thou wouldst have me live a poor and indigent person upon earth. I have neither house nor lands,

nor possessions nor money to leave. Thou Lord hast given me a wife and children; them Lord, I give back unto thee. Nourish, instruct, and keep them, O thou the Father of orphans, and the widow's judge, as thou hast done to me, so do to them.



CHRISTMAS DAY.

MORNING.

O God, Thou art worthy of universal and everlasting adoration. Thy nature is incomprehensible: thy perfections are infinite; and thy ways are past finding out. Thou art the Creator and upholder of all things. And all thy works praise Thee, O Lord, and thy saints bless Thee. All our lives have been full of thy undeserved goodness.

But we are called this morning, to behold the exceeding riches of thy grace, in thy kindness towards us, by Christ Jesus. Herein is love; not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins.

May we contemplate this matchless event, with all those views and affections which its importance demands. May those who observe the day, observe it unto the Lord. May our

festivity, becoming the occasion, be harmless and holy. Let us not disgrace the season, by reviving those works of the devil, which the Son of God was manifested to destroy, nor rest satisfied with the mere remembrance of his advent, as founded in truth, and attended with wonders; but inquire, for what end He was born, and for what cause He came into the world. And since we are informed, that He came to seek and to save that which was lost, and suffered, the just for the unjust, that He might bring us unto God; may we deem the report not only a faithful saying, but worthy of all acceptation: and may it be in us as a well of water, springing up into everlasting life.

May none of us disregard Him, from ignorance, worldly-mindedness, presumption, self-righteousness, or despondency. As our Prophet, may we repair to his feet for instruction. May we look to his sacrifice, and find relief for our burdened consciences. May we acknowledge his authority, and obey his commands. In all our approaches to Thee, may we make mention of his righteousness only, and in his strength, go forth into all the duties and trials of life.

May we never feel miserable, even in a vale of tears, while we think of the consolation of Israel: but rejoice in Him, with joy unspeakable and full of glory.

Reflecting upon his grace in becoming poor, that we through his poverty might be rich; may all selfishness, and uncharitableness, be extirpated from our hearts; may we love one another, as he has loved us; and may we delight to go about doing good.

May no coldness, no indifference, ever approach our spirits, whenever we are engaged in serving a master who has all the claims of a benefactor; yea, who died for us, and rose again.

To Him may we consecrate all our faculties and possessions; and, on our time and our substance, our souls and our bodies, may there be inscribed holiness unto the Lord. May we grieve to hear his name blasphemed, and weep to see his laws transgressed.

May his cause lie near our hearts; and may we long for the time, when He shall be known and adored, from the rising of the sun to the going down of the same; when to Him shall every knee bow, and every tongue confess; and the glad tidings of great joy shall be to all people—Unto you is born a Saviour, which is Christ the Lord. And to God the Father, Son, and Holy Spirit, be present and everlasting praises. Amen.



CHRISTMAS DAY.

EVENING.

Though Thou art exalted above all blessing and praise; yet, O God, we love to explore thy ways, to admire thy works, and to adore thy perfections. Thy understanding is infinite, thy power is Almighty, thy mercy endureth forever. Thy goodness transcends all our conceptions, as far as the heavens are higher than the earth.

We call on our souls, and each other, this evening, to praise and magnify thy holy name. We bless Thee for our creation, and the degree we hold in the rank of being. We bless Thee for our preservation, and for all the supplies which have rendered life supportable; and all the indulgences, which have rendered it comfortable. But above all, we thank Thee for thine unspeakable gift. For Thou hast surpassed all thy works, and crowned all thy benefits, by remembering us in our low estate, and laying help on one that is mighty.

And we have again heard the intelligence, that God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life. Convince us of our need of this dispensation of mercy and grace; and may we acqui-

esce in it, not with coldness of assent, but with gladness of heart. May we exclaim with the angels—Glory to God in the highest, on earth peace, good will towards men; and with the multitude of disciples, shout—Hosanna, blessed is He that cometh in the name of the Lord.

Though the world knew Him not, and his own received Him not, and He is still despised and rejected of men; may we receive Him as all our salvation, and all our desire.

May we rejoice to view Him, in a nature, which leads Him to call us brethren; in which, as our example, He can go before us, in the duties of obedience and submission; in which, He can sympathize with us, in all our wo—and in which, He has suffered for sins, the just for the unjust, that He might bring us unto God.

May we look to Him for all we want, and live a life of faith upon his fulness. In Him may we know that we have redemption through his blood; that we have righteousness and strength; that we have all the treasures of wisdom and knowledge.

May we connect with his work for us in the flesh, his work in us by the Spirit. While we are reconciled by his death, may we be saved by his life; and remember that his name is Jesus, because he saves his people from their sins.

And as He came not only that we might have life, but have it more abundantly, may our expectations be large, and our desire importunate; may He dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints, what is the height, and depth, and breadth, and length, and know the love of Christ, which passeth knowledge, and be filled with all the fulness of God.

Once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself; and unto them that look for Him will He appear a second time, without sin unto salvation. O, prepare us for that solemn day. May we believe in Him as a Saviour, before we meet Him as a Judge: that when the tribes of the earth shall wail because of Him, we may lift up our heads with joy, knowing that our redemption draweth nigh; and say with the church, Lo! this is our God, we have waited for Him, He will save us: this is the Lord, we waited for Him, we will rejoice and be glad in his salvation.

Make thy ministers wise, and zealous, and successful, in the dispensation of thy word; and let signs and wonders be done, in the name of thy holy child Jesus.

We are a sinful people, but Thou hast not dealt with us after our desert; and Thou hast not left us without witness; Thou hast, in the

midst of us, a people for thy name; and we pray, that our beloved country, may be a growing part of the empire of the Prince of Peace.

May the rod of Jesse stand for an ensign to the people; to it may the Gentiles seek; and let his rest be glorious. May he come down like rain upon the mown grass, as showers that water the earth. In his days may the righteous flourish, and abundance of peace, so long as the moon endureth. Let all nations be blessed in Him; all generations call Him blessed.

And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen.



LAST EVENING OF THE OLD YEAR.

O God, Thou hast been our refuge and dwelling place in all generations; before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. And a thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night. But as for man, his days are as grass; as a flower of the field so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof knoweth it no more.

We appear before Thee, to close in thy presence, another of the revolutions of our fleeting existence: earnestly praying, that the season may not pass away, without suitable and serious reflections. O, let us not imagine—in spite of scripture, and observation, and reason, and feeling, that we have many of these periods left to notice; but say with Job, when a few years are come, I shall go the way whence I shall not return. It may be only a few months, or weeks, or days, or hours, for we know not at what hour the Son of man cometh. But we know that our life is a vapour, that appeareth for a little time, and then vanisheth away; we know the 'frailty of our frame; and the numberless diseases and disasters to which we are exposed—so teach us to number our days, that we may apply our hearts unto wisdom.

What numbers of our fellow creatures, and many of them much more likely to have continued than their survivors, have, during the past year, been carried down to their long home—but we have been preserved; and are the living to praise thee this day. Blessed be the God of salvation, to whom belong the issues from death, that we have yet an accepted time, and a day of salvation; and that our opportunities of doing good, as well as of gaining good, are still prolonged. Yet are they all diminished by another irreparable loss; and

the reduced remainder, with every trembling uncertainty attached to it, calls upon us to say with growing seriousness and zeal, I must work the works of Him that sent me while it is day, the night cometh, wherein no man can work.

Thou hast commanded us to remember all the way, which thou hast led us in the wilderness. The scene of our journeying has indeed been a wilderness; but the hand that has conducted us is divine; and a thousand privileges, not derivable from our condition, have been experienced in it.

Thou hast corrected us, but it is of the Lord's mercies we are not consumed.

We have had our afflictions, but how few have they been in number; how short in continuance; how alleviated in degree; how merciful in design; how instructive and useful in their results.

With regard to our severest exercises, we are compelled to acknowledge, Thou hast not dealt with us after our sins, neither hast Thou rewarded us according to our iniquities. It is good for me that I have been afflicted.

But O, what a series of bounties and blessings present themselves to our minds, when we look back upon the year through which we have passed: and to what, but to thine unmerited goodness in the Son of thy love, are

we indebted for all. Health, strength, food, raiment, residence, friends, relations, comfort, pleasure, hope, usefulness—all our benefits have dropped from thy gracious hand: and there has not been a day, or an hour, or a moment, but has published thy kindness and thy care.

Especially would we acknowledge thy goodness, in continuing to us the means of grace. Whatever has been denied us, we have had the provisions of thy house. The toils and trials of the week, have been refreshed and relieved by the delights of the sabbath. Our eyes have seen our teachers. Our ears have heard the joyful sound of the gospel: and our hearts have often said, Lord, it is good for us to be here.

And O, that every moment of the past year could, if called upon—and it will be called upon—bear witness to our gratitude, love and obedience. O, that it was not in its power to convict us of the most unworthy requitals of thy goodness. To Thee, O Lord, belong glory and honor, but to us shame and confusion of face. O, who can understand his errors. O, how many duties have we neglected or improperly performed. How little have we redeemed our time; or improved our talents. How little have we been alive to thy glory, or sought, or even seized, when presented, opportunities of serving our generation. How

unprofited have we been under the richest means of religious prosperity—and, when for the time we ought to be able to teach others, we have need to be again taught ourselves, what are the first principles of the oracles of God.

God be merciful to us sinners. Pardon our iniquity, for it is great. Cleanse us from all unrighteousness: and work in us to will and to do of thy good pleasure. Let us not carry one of our old sins with us into the new year, unforgiven, unrepented of, unbewailed, unabhorred. With a new portion of time, may we have new hearts; and become new creatures.

If this year we should die—and in the midst of life we are in death—may death prove our eternal gain: and if our days are prolonged, may we walk before the Lord in the land of the living, and show forth all thy praise. The number of our months is with Thee. In thy hand our breath is, and thine are all our ways. Prepare us for all: and be with us in all: and bring us safely through all, into the rest that remains for thy people; for the sake of our Lord and Saviour Jesus Christ. Amen.



FIRST MORNING OF THE NEW YEAR.

Of old hast Thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. Thro' all the successions of time, which with us constitute the past, the present, and the future, I AM is thy name, and this is thy memorial in all generations. We desire, O God, with the profoundest reverence to contemplate the eternity of thy nature. May our minds be filled with elevation and grandeur, at the thought of a Being, with whom one day is as a thousand years, and a thousand years as one day; a Being, who amidst all the revolutions of empire, and the lapse of worlds, feels no variableness nor shadow of turning. How glorious, with immortality attached to them, are all thy attributes; and how secure are the hopes and happiness of all those, who know thy name and put their trust in Thee.

May we rejoice, that while men die, the Lord liveth; that while all creatures are found broken reeds and broken cisterns, He is the Rock of ages, and the fountain of living waters.

O that we may turn away our hearts from vanity; and among all the dissatisfactions and uncertainties of the present state, look after an interest in that everlasting covenant, which is ordered in all things and sure. May we seek after a union with thyself, as the strength of our heart, and our portion for ever, and be partakers ourselves of the immutability we adore; for Thou hast assured us, that while the world passeth away, and the lusts thereof, he that doeth the will of God, abideth for ever.

We thank Thee that thou hast revealed to us the way in which a fallen and perishing sinner can be eternally united to thyself; and that Jesus is the way, the truth, and the life. In His name we come; O receive us graciously; justify us freely from all things; renew us in the spirit of our minds; and bless us with all spiritual blessings in heavenly places in Christ.

By the lapse of our days, and weeks, and years, which we are called upon so often to remark, may we be reminded how short our life is, and how soon we shall close our eyes on every prospect below the sun; and, O, suffer us not to neglect the claims of eternity, in the pursuit of the trifles of time; but knowing how frail we are, may we be wise enough to choose that good part which shall not be taken away from us; and before we leave the present evil world, may we secure an inheritance in another and a better. May thoughts of

death and eternity so impress our minds, as to put seriousness into our prayers, and vigor into our resolutions; may they loosen us from an undue attachment to things seen and temporal; so that we may weep as though we wept not; and rejoice as if we rejoiced not.

And remembering that the present life, so short, so uncertain, and so much of which is already vanished, is the only opportunity we shall ever have for usefulness, may we be concerned, with holy avarice, to redeem the time. May we be alive and awake, at every call of charity and piety. May we feed the hungry, and clothe the naked; may we instruct the ignorant; reclaim the vicious; forgive the offending; diffuse the gospel; and consider one another, to provoke one another unto love and good works, not forsaking the assembling ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching.

As we have entered on a new period of life, may we faithfully examine ourselves, to see what has been amiss, in our former temper or conduct; and in thy strength, may we resolve to correct it. And may we inquire for the future—with a full determination to reduce our knowledge to practice,—Lord, what wilt thou have me to do?

Prepare us for all the duties of the ensuing

year. All the wisdom and strength, necessary for the performance of them, must come from thyself; may we, therefore, live a life of self-distrust, of divine dependence, and of prayer; may we ask and receive, that our joy may be full; may we live in the spirit, and walk in the spirit.

If we are indulged with prosperity, O let not our prosperity destroy us, or injure us. If we are exercised with adversity, suffer us not to sink in the hour of trouble, or sin against God. May we know how to be abased, without despondence; and to abound, without pride. If our relative comforts are continued to us, may we love them without idolatry, and hold them at thy disposal; and if they are recalled from us, may we be enabled to say, the Lord gave, and the Lord hath taken away; and blessed be the name of the Lord.

Fit us for all events. We know not what a day may bring forth; but we encourage ourselves in the Lord our God, and go forward. Nothing can befall us by chance. Thou hast been thus far our helper; Thou hast promised to be with us in every condition; Thou hast engaged to make all things work together for good; all thy ways are mercy and truth. May we, therefore, be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, may we make known our requests unto God; and may the peace of God

that passeth all understanding, keep our hearts and minds, through Christ Jesus.

Bless, O bless the young; may each of them this day hear thee, saying, My son give me thy heart; and, from this time, may they cry unto thee, as the guide of their youth. Regard those who have reached the years, wherein they say, we have no pleasure in them. If old in sin, may they be urged to embrace, before it be for ever too late, the things that belong to their peace; and if old in grace, uphold them with thy free spirit, and help them to remember, that now is their salvation nearer than when they believed.

Bless all the dear connexions attached to us by nature, friendship, or religion. Grace be to them; and peace be multiplied.

Let our country share thy protection and smiles. Bless all our rulers and magistrates.

Bless all our churches and congregations. Bless all thy ministers; may thine ordinances in their hand be enlivening and refreshing, and thy word effectual, to wound and to heal.

May this be a year remarkable for the conversion of souls, and the extension of the gospel. Bless all missionary societies; and let the circling months see the banners of the Redeemer carried forward; till all nations are subdued to the obedience of faith. Our Father, which art in heaven, hallowed be thy name;

thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our tresspasses as we forgive those that trespass against us; and lead us not into temptation; but deliver us from evil; for thine is the kingdom, the power, and the glory, for ever. Amen.



GOOD FRIDAY.

MORNING.

O, Thou King eternal, immortal, and invisible. Though Thou art past finding out unto perfection, we rejoice that we are not called to worship an unknown God. Thou hast not left thyself without witness. We bless thee for the revelation which thou hast given us; and that in thy word we can view thee, as the Father of mercies, and the God of all grace. All thy works and ways correspond with the names Thou hast assumed, and demand and justify our confidence in thee. We praise thee for the displays of thy goodness in the productions of nature, and the bounties of thy providence: but above all, for thine inestimable love, in the redemption of the world, by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

Herein thou hast commended thy love towards us, in that while we were yet sinners, Christ died for us.

We find ourselves this morning at the foot of His cross, where angels are desiring to look into these things—and if they who need no repentance, study the sufferings of Christ, and the glory that should follow, O how much more should we; to whom they are not only true, and wonderful, and sublime, but all important, and infinitely interesting. Help us, O Lord, to turn aside and see this great sight; and not suffer a dying Saviour to address us in vain—Is it nothing to you, all ye that pass by? behold and see, if ever there was sorrow like unto my sorrow.

Here may we see the value of our souls, in the price paid for their deliverance: and with humble and holy confidence may we be enabled to say, surely he hath borne our griefs, and carried our sorrows; the chastisement of our peace was upon Him, and by his stripes we are healed.

May we never degrade his death by fearing that it will not be available for *our* guilt; but be fully persuaded that His blood cleanseth from all sin; and that by the one offering up of himself, he hath perfected for ever them that are sanctified.

Yet, O God, never suffer us to sin that grace may abound. May we never crucify the Sa-

viour afresh and put him to an open shame. May he never be wounded in the house of his professing friends.

May our old man be crucified with Him; and the body of sin be destroyed, that henceforth we may not serve sin. May we learn of Him, submission, and meekness, and forgiveness of injuries; when reviled, may we revile not again; when suffering, may we threaten not, but commit ourselves to him that judgeth righteously.

Like Him, in all the afflictions of life, may we look to the hand that prepares and presents them; and say, the cup which my Father hath given me, shall I not drink it?

Convert and pardon all those, who by their lives or doctrine, are the enemies of the cross of Christ.

Have mercy upon the descendants of those who shed His blood; and let his dying prayer be answered, Father, forgive them, for they know not what they do.

And when He, who made himself of no reputation, but took upon him the form of a servant, and became obedient unto death, even the death of the cross, shall come in His glory, with all the holy angels, may we be enabled to say, even so, come Lord Jesus; and unite with those, who will be eternally employed in saying—Unto Him that loved us, and washed

us from our sins in His own blood, and hath made us kings and priests unto God, and to His Father, be glory and dominion for ever and ever. Amen.



GOOD FRIDAY.

EVENING.

O Thou, whose name alone is Johovah, the Most High over all the earth; We desire to adore thy perfections, and to admire thy works, which are sought out of all them that have pleasure therein.

Thou art the only wise God. Thy power is Almighty. Whither can we go from thy presence, or whither can we flee from thy Spirit? Thou art holy in all thy ways. And such is thy party, that even the heavens are not clean in thy sight.

How shall we come before the Lord, or how before the high God? we have no offering of our own to bring. No man can redeem his brother, or give to God a ransom for him. The blood of bulls and of goats could not take away sin. The law itself made nothing perfect—but the bringing in of a better hope did, by the which we draw nigh to God.

Yes, blessed be thy name, Thou hast shown us what is good; and we behold the Lamb of God, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

Here a foundation is laid for our hope, in connexion with the highest glory of all thy perfections; and we rejoice to think, that while pleading for salvation by the blood of the cross, we ask Thee not to deny thyself, or to trample on thy holy law; for here, thy law is magnified and made honorable; here, all thy attributes are developed and harmonized; mercy and truth meet together; righteousness and peace kiss each other.

Here; weary and heavy laden, may we come for relief, and find rest unto our souls. May we take fresh views of this adorable sacrifice, under a sense of our constant unworthiness and desert; and in all our approaches to Thee, may we have boldness and access with confidence, by the faith of Him.

And, O, that in every future moment of our existence, we may be constrained to live, not to ourselves, but to Him that died for us, and rose again. As He so loved us, may we also love one another: and never deem any thing too great to do, or to suffer, while endeavoring to seek and to serve, that which is lost.

May the hearts which are too hard to be broken by terror, be melted by love, and gain-

ed by confidence. May none of those who are desirous of returning to Thee, be discouraged by a fear of rejection: but calling to remembrance and belief, the infinite proof which Thou hast already exhibited of thy benevolence, thus Judge—He that spared not his own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things.

Smile upon our country. Let all the churches of the faithful, be edified and multiplied. Bless all the ministers of the everlasting gospel; and may they increasingly determine to know nothing, save Jesus Christ, and Him crucified.

Increase the number of those who love his salvation; and as He gave himself a ransom for all, may it be testified in due time, that he may have the heathen for his inheritance, and the uttermost parts of the earth for his possession; and reign King of kings, and Lord of lords. And to thy holy name Father, Son, and Holy Spirit, be everlasting praises. Amen.



PRAYERS AT TABLE.



BEFORE MEAT.

Almighty God! the eyes of all wait on Thee, and Thou givest them their meat in due season. Bless, we beseech Thee, the provisions of thine earthly bounty; which are now before us;--- and let them nourish and strengthen our frail bodies, that we may the better serve Thee, through Jesus Christ. Amen.

OR THUS:

Bountiful giver of every good and perfect gift! Thou art never weary of supplying our returning wants,--- Grant, we pray Thee, that the food of which we are about to partake, may contribute to the comfort and support of our bodies,---and enable us to engage with more zeal in thy service; which we ask for Jesus Christ's sake. Amen.

OR THUS:

Let thy blessing, Almighty God, descend on this portion of thy bounty, and on us, thy unworthy servants, through Jesus Christ our Lord.

OR THUS:

Almighty God, we beseech Thee to pardon our sins, to bless the refreshment now before us to our use and us to thy service, through Jesus Christ.



AFTER MEAT.

We thank Thee, O God, our heavenly Father! for the innumerable good gifts of thy providence. Especially do we thank Thee for the rich provision Thou hast made for our souls—Accept our grateful acknowledgments for the food we have now received: and enable us to prove our sincerity by the holiness and obedience of our lives, for the sake of our Lord and Saviour, Jesus Christ. Amen.

OR THUS:

What shall we render to Thee, O God, for all thy benefits? Every day of our lives we are receiving fresh tokens of thy favor. O, let thy goodness lead us to repentance. And if we can do no more than express our gratitude---help us to do that in the sincerity of our souls---and thine shall be the glory, for ever, through Jesus Christ. Amen.

OR THUS:

Accept, heavenly Father, our humble thanks for this, and for all thy blessings, through Jesus Christ.

OR THUS:

We thank Thee, our heavenly Father, for the rich provision Thou hast made for our temporal and eternal welfare; especially for the food we have now received. May thy goodness lead us to repentance, and thy grace prepare us for heavenly entertainments, through Jesus Christ our Lord.

THE END.

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